

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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CONDITIONS.

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MISSIONARY INTELLIGENCE.

From the American Baptist Magazine.

BURMAN MISSION.

Letter from Mr. Boardman, to the Cor. Sec'y.
Tavoy, June 21, 1830.

My dear Sir,

The Lord in his loving kindness and tender
mercy, having recovered my beloved partner
from that severe and alarming illness which
hindered me from appending to my journal for
December, certain reflections and observations
which the close of the year naturally suggested,
I will now subjoin them with a design of
giving you a general view of what has been
done during the past year, and of our present
state. This station has been occupied so
short a time, we are so few in number, and our
strength is so feeble; the sphere of our labors
so circumscribed; our ability to labour effi-
ciently so small, on account of our inexperience
and ignorance of the Burman language,
especially of the language as spoken in Tavoy;
and our success comparatively so inconsid-
erable, that a lengthened detail of duties
performed, projects and plans accomplished,
hopes realized, extensive influence exerted,
and conversions effected, ought not, as yet,
to be expected. Trusting, however, in the
gracious promise of the Holy Spirit's agency
and co-operation, and hoping that every new
year, some new achievements may be won, I
will send you an annual review, and begin by
noticing.

1. *The labours in the Zayat.* These have
been neither abundant nor very successful.
Nothing worthy of particular notice has occur-
red, but what has been mentioned in my journal
for the time. The curiosity of the public
respecting my object in coming here, having
been gratified, the people have not come to visit
me so much as formerly; and not finding my
time fully occupied with visitors, I have
fitted up a small room in my zayat, where I sit,
when not otherwise engaged, and converse
with such as come in, spending the leisure time
in reading, writing, studying, and such other
employments as tend to promote the great ob-
jects I have in view. In some cases, especially
in the earlier part of the year, I visited other
zayats in town, and conversed with such persons
as I met. Both in my own, and in other
zayats, I have often held conversations which
I cannot but hope will be followed by permanent
good.

2. *Village preaching.* Besides several
thousand foreigners, there are, in this city,
more than six thousand Burmans and Tayoys;
in the surrounding villages, about twenty thousand
more, and in the Jungle about three thousand
Karens, making the whole population of
the province of Tavoy, more than thirty thousand
souls. This is literally, a population of
atheists, who believe not only that there is not,
but there cannot be, any eternal God, or any
Supreme Being to govern the world, or call its
inhabitants to an account. Among all these
people, there is no one to teach them the
knowledge of God and salvation, of heaven and
hell, but ourselves. An extensive and weighty
charge, an awful responsibility rests upon
us. And what are we among so many? In the
city alone, there are arrayed against us
about fifty monasteries, with two hundred men
in the sacerdotal garb, all of whom, when em-
ployed at all, are engaged in teaching atheism
and metempsychosis. Similar monasteries
are scattered here and there throughout the
whole province. Against this strong tide of
fatal error, there is, as I said, no one to oppose
an embankment but ourselves. But with God
on our side, we will do what we can. The
question has often occurred, How can we do
the greatest aggregate good to this whole peo-
ple? How can we best promote those eternal
interests of theirs, whose importance instead
of being diminished, will be increased ten thou-
sand fold, when all other interests shall be for-
gotten as insignificant? By what course of
conduct—by what plan of operation, can we
probably advance, in the greatest degree, the
highest interests of this thirty thousand people,
most of whom are dispersed through the province,
in villages of from ten to five hundred in-
habitants? Village preaching is most obviously
required; and, out of the time that could be
spared from the business of the family, the zayat,
the church, and the schools, I have visited
within the last two months, between twenty and

thirty of the villages, and preached Christ cru-
cified, to both priest and people. In a few in-
stances, I have been received and treated but
coolly—in most respectfully—and in some
gladly. Hundreds of persons have heard of a
Redeemer, who never before heard of any sal-
vation, nor hope for any relief from sin and mis-
ery, except by undergoing countless transmi-
grations of the soul, and finally obtaining re-
lease on the shores of annihilation. Christian
books have also been widely circulated; and
in more instances than one, I have heard of
their having been read with interest and hope-
ful advantage. Many persons have acknowl-
edged their doubts of the truth of Buddhism,
and some have even boldly avowed their pre-
ference of the Gospel. The Karens have just-
ly occupied a considerable part of our atten-
tion. They seem to be, in general, a people
prepared for the Lord. A large portion of the
Karens in this Province, and some of those in
Mergui and Tenasserim, and some in Siam,
profess themselves Christians; and, in the
judgment of charity, a number of them, (per-
haps ten,) are truly converted to Christ. In
February last, I visited a few of their settle-
ments; but as I gave in my journal for the
time, a detailed account of the visit, I will only
add here, that since that time they have man-
ifested a greater interest in the Gospel than
formerly. Large numbers of them have visited
us, and spent several successive days at our
house—not unfrequently, ten, fifteen, or twenty
being present at once, though their settle-
ments are thirty, fifty or even seventy miles
distant. Repeated applications have been
made for me to visit them; and when unable
to go myself, I have sent Ko-thah-byoo, who
has received him with the utmost cordiality.
In one of the villages which I visited, the
headman and two others have been baptized.
Four others, (the sorcerer and his principal
disciple, who can read Burman among the rest)
have requested baptism. The Lord's day is
regularly observed as a day of abstinence from
secular employment, and of worshipping the
true God, on which occasion a large number of
persons assemble to pray and hear the scrip-
tures read; and Christianity may fairly be called
the religion of the village. This Christian
village is called Ts'heik-oo, and its head man
Moung So. It is about fifty miles east of the
town. Three other Karens have been baptiz-
ed during the year; and the influence of the
Gospel seems to become every month more
deeply and widely felt. Urgent applications
have recently been made by Karens from the
frontiers of Siam, for some one to come across
the mountains and preach the Gospel to them;
and Ko-thah-byoo has been accordingly sent.
The present state of the Karens in this region
seems urgently to demand that one missionary
should devote his whole time to them.

3. *Native Schools.* During several of the
first months of the year, the Boy's Boarding
School, supported by charities from America,
and the Day School, supported by a monthly
allowance from government, continues much
the same as at the close of the preceding year.
The Boarding School consisted of about twelve
boys, who, together with a few others, who
were not boarders constituted the day school;
the whole expense of instruction, books, station-
ery, &c. for which, was met by a monthly
allowance from the Bengal government. The
only expense remaining to be met by charity
was for the school house, food and clothing of
the boarders, which I am happy to find by the
account, has not exceeded, on an average,
three rupees per month for each scholar, or
about eighteen dollars a year; a sum considerably
smaller than was apprehended at the
opening of the school. At the time of the re-
volt, in August last, we had many apprehen-
sions that not only these schools, but also the
station itself at Tavoy must be relinquished.
But in the event we found ourselves happily
disappointed, particularly in relation to the
day school, which has increased in number to
about thirty scholars, several of whom are
lads of promise, and belong to families of re-
spectability and influence. We are particu-
larly pleased with the fact, that there now be-
long to the school several sons of native Tayoys,
none of which class could, previous to the
revolt, be prevailed on to continue in the
school more than three or four weeks. There
are now, in the day school, Burmans, Tayoys,
Moozoolmans, Portuguese, Indo-Chinese, a
Talleng, a Karen, and a Yooan-Shan. They
are taught to read, speak and write the English
and Burman language; the advanced classes
study the elements of arithmetic, geography, and
Astronomy. But as a detail of their proficiency
in these various branches, small as it now is,
would be tedious and uninteresting, I will only
add, that with the exception of two Portuguese
Roman Catholic boys, who are forbidden by
their religious guides, all the scholars attend
worship with us in Burman twice a day; and
on Lord's days they study and recite scripture
lessons under our direction, and all, not even ex-
cepting the Portuguese boys, study and com-
mit to memory, short lessons in our Burman
religious books every day. In the course of
the year, a Burman, an Indo-Chinese, and a Ka-
ren, the three largest boys in the boarding
school, have been baptized and received into
Christian fellowship, and three others have
made application for the same privilege; but
as their evidences of piety were not entirely
satisfactory, and they are still quite young, we
have required them to wait for a season.

Along an extended chain of villages lining
each bank of the Tavoy river, a large number

of schools under the general superintendence
of an itinerant missionary might be advantage-
ously established. I have submitted to the
Board a plan for these schools which has met
their approbation, but nothing can be done to-
wards carrying it into effect, until one mission-
ary, at least, shall join the Tavoy station.

In the early part of the year, Mrs. Boardman
was obliged, by impaired health and the in-
creasing cares of the boy's schools, to discon-
tinue the female boarding school, which she
commenced the preceding year; and has since
directed her attention more to female day
schools, which, being taught by native females,
do not demand so much of her time. After
much fatigue and perseverance, she succeeded
in opening three schools, one of which soon
became very flourishing, and afforded us many
hopes of becoming useful. It consisted of
more than twenty scholars, who made very
gratifying proficiency, some of the girls learn-
ing to read intelligibly in less than three
months. But upon the revolt in Tavoy, this
school was quite broken up, and it is but re-
cently that the teacher is rallying her scholars
a second time. Eight or ten have already com-
menced their studies, and we fondly hope the
school will become very useful.

At several different times, when the boy's
day school has been destitute of an English
teacher, Mrs. Boardman has taught English,
and thus saved the amount of one hundred
Madras rupees, to the fund for female
schools.

4. *Native Church.* This church, at the
close of the preceding year, consisted of three
members, a Yooan Shan, (in former letters,
called by mistake, a Siamese,) a Karen, and
Indo-Chinese. The last of these, we were
obliged, at an early part of the year, to sepa-
rate from our fellowship. He has since lived
at Maulmein; and his conduct is better known
to our brethren than to us. The other two
members remain steadfast.

As Ma-Hia, the Christian matron from Maul-
mein, is here only for a few months, I have
not mentioned her as a member of the Tavoy
Church. Ten other persons, (five of them
Karens) concerning whom different degrees of
hope and expectation are entertained by us,
may be mentioned as having made application
for baptism. They are still on trial; and we
shall be happy if any of them prove to be wor-
thy of the Gospel ordinances.

5. *Miscellaneous notices.* The last has been
a year of frequent interruptions in our mission-
ary work, and of repeated and heavy afflictions
in our family. The messengers of disease and
death have visited us, and left us enfeebled and
sorrowful. But we have found it good to bear
the yoke in our youth; and we hope that, through
the remainder of our life, we may remem-
ber, with thankful submission, the loving
chastisements of our heavenly Father. Few
have been the days during the year, when we
have not had some painful affliction in some
one or more members of our little family. But
already we see some of the good effects of
these parental corrections and admonitions, in
a greater desire to be weaned from the world
and sublunary enjoyments, and to aspire more
ardently after that life which is hid with
Christ in God.

In consequence of these repeated interrup-
tions, and the revolt of the people in Tavoy,
all missionary operations have been suspended
at this station, for nearly a third part of the
year. Still it has pleased God to look upon
the low estate of the little church. Eight
have been baptised, and several others hope-
fully converted. When I consider that be-
sides this, twenty five once heathen lads have
been daily taught the principles of the Chris-
tian religion—many hundreds of adults, priests
and people, in town and village, have heard
of the only true God and Saviour, by the foolish-
ness of preaching, and a large number of Chris-
tian books have been distributed in various
parts of the Province, and read with interest
by many individuals; I feel a humble confi-
dence that, through the blessed agency of the
Holy Spirit, as we have sown in hope and tears
so in due time, we shall reap in joy.

In closing this lengthened letter, permit me
to remark, that the many inconveniences and
actual sufferings necessarily resulting to a mis-
sionary and his family, from the want of a
brother and fellow labourer, in such a country
as this, especially in cases of sickness—the
wretched state in which his family, the church,
and schools must be left, if a missionary, thus
solitary, is removed by death, and the great
need of more laborers in this part of the Lord's
vineyard, compel me again to urge the request
made the last year, for more missionaries to be
sent to this station, as soon as practicable.

Meanwhile, I remain as ever, dear sir, yours,
in the service of our Redeemer,

GEORGE D. BOARDMAN.

MR. JUDSON'S JOURNAL.

Maulmein, March 22, 1830.

I am now contemplating a visit to Rangoon.
Mrs. Boardman is here, and we expect that
brother Boardman will remove hither shortly,
which we are all inclined to think a better ar-
rangement than at present. If, however, he
should not remain here, one of us will return
from Rangoon.

Our re-entering Burmah, is an experiment
which we are making with fear and trembling.
Accounts from brother and sister Wade are
rather encouraging. They both give it as their
decided opinion, that I ought to join them im-

mediately; not merely with a view to Rangoon;
but to the neighboring towns; and to all that
are afar off even as many as the Lord our God
shall render accessible.

The number of native inquirers in this place
has lately, rather increased. There are about
five or six that I hope are near the kingdom of
heaven, and as many more among the Europe-
ans.

April 18. Some encouraging appearances
of late have made me unwilling to leave the
place until brother Boardman should have ac-
tually arrived. One more European, a soldier,
has received baptism; and two natives, Moung
Dan, a young man, related to several of the
Taling disciples, and Mah Poo, wife of Mc'
Donald. To-day, two lads whose parents are
members of the church, and who both give
some evidence of grace, received a final exam-
ination, but were rejected by a few dissent-
ing votes.

In the afternoon we were surprised by a vis-
it from brother Wade, who has had another se-
vere attack of the liver complaint, and has
come round for a change. Three persons
have been lately baptised in Rangoon, and there
are many inquirers.

21. A letter from brother Boardman, in-
forming us that he will soon be here. I con-
clude, therefore, to accompany brother Wade
on his return to Rangoon.

Rangoon, May 2. Arrived in this place, and
took up my abode for a few days, in brother
Wade's hired house, in the midst of the town,
where we have a great deal of company, some
of whom will, we hope, hear and live.

18. Thinking it better to reside in different
places, for the more extensive diffusion of truth,
we had a small building put up, for about fifty
rupees, just without the enclosure of the town,
in a place of considerable resort; but the
neighbouring priests made so much opposition,
that we were obliged to desist; and we con-
clude to remove the building to the old mission
premises, though that neighbourhood is quite
deserted.

The governor of the town, formerly the
"Attenwood Moung K." has received me
very kindly, and invited me to stay under his
protection.

Brother and sister Wade have several hope-
ful inquirers. My principal one is a Thai-tay,
a person of some little rank, whom we formerly
knew at Ts'heik-oo. He is an intimate
friend of my old protector, the north command-
ant of the palace, and is here, for a few days,
on some government business. He visits us
almost every day, and appears, for the first time,
to be pleased with the truth, though he has
heard something of it for years. All the dis-
ciples that I have seen in this place, appear to
have grace. A spirit of inquiry is more preva-
lent, and more boldly indulged, than formerly;
and I feel that we have reason to thank God
for all the past, and take courage for the time
to come.

23. The Thai-Tay is about leaving us for
Ava. At his suggestion, I send by him, letters
to my former acquaintance, the north com-
mandant of the palace, and the prince Myen-
zang.

25. I have not yet moved out to the new
house, nor even seen it; for every day deepens
the conviction in my mind, that I am not
in the place where God would have me be.—
It was to the interior, and not to Rangoon,
that my mind was turned long before I left
Maulmein; and while I feel that brother and
sister Wade are in the right place, I feel that
I am called elsewhere. Under these impres-
sions, I am about proceeding up the river, ac-
companied by Moung Ing, Moung En, Moung
Dway, Moung Dan, baptised April 18, and lit-
tle Moung Lake, mentioned April 18, not yet
baptised. The boat on which we embark,
will take us to Prome, the great half way place
between this and Ava; and there I hope and
pray, that the Lord will show us what to do.

A. JUDSON.

Rev. Dr. Bolles, Cor. Sec.

PRESENT SITUATION OF PROTESTANTS IN FRANCE.

Translated from the "Archives des Christianismes,"
for September.

A new era has commenced for France in
general, and for Protestant France in particu-
lar; new hopes are presented to our churches,
new duties are imposed upon them. It is a
subject we propose treating successively in all
its aspects; we confine ourselves at present,
to some general reflections. The Roman
Catholic religion is still that of the majority
of the French, if we are to credit the new Char-
ter: but what will be, in half a century, the
religion of the majority of the French? Will
the declaration in the new article (6th) remain
no longer true? We know not, and it is not
what ought to occupy us at this time: our own
position, and our own duties as disciples of Je-
sus Christ, at present command all our atten-
tion. The revolution which has just occurred,
has placed religious liberty among realities.—
It opens a wide door for evangelical preaching
in all our towns, in all our villages: the ill-will
of a mayor, or of a procurator of the king, will
no longer suffice to dissolve religious assem-
blies, or to cause tribunals to pass condemna-
tion on inoffensive men, guilty of having met
together in numbers exceeding twenty, to read
the Bible and to sing the praises of God. No
longer shall a priest, aided by law and support-
ed by civil authority, attempt to dissolve meet-
ings for worship which belong not to his church.
Wherever auditors shall be found, the Gospel

can be publicly and freely proclaimed—the
Bible distributed without restraint, among
Catholics as among Protestants—primary in-
struction no longer opposed. Grand obstacles
to the progress of the Gospel are thus over-
thrown; the point is now for the evangelical
church to profit by this position of things, with
fidelity and zeal, as well as with prudence
and charity; the barrier which shut the entrance
to the field is broken down; the duty now is,
to till, to sow, to water, and to beg the increase
of God, who alone can give it. Let us not,
however, be unjust, nor regardless of what the
government that has just fallen, has done for
our churches; let us not forget the numbers of
repaired or new temples constructed during
the last fifteen years, nor of the many new
openings made for pastors, nor of the very im-
portant progress our churches have been able
to make under that government. We cite
facts, we refer not to motives and intentions.
But, on the other hand, what intrigues have we
had to detect, what conflicts to sustain, what
gloomy and continued vexations to endure,
what hostile trials to bear? Suffice to men-
tion the names of Nerae, Aniores, Sainte-
Consoire, and the law suits in behalf of reli-
gion. Article 5th is in the eyes of our ultra-
montanes; as they have said and repeated in
their journals. The enemy, too, which they
bore in their hearts to the Protestant religion,
manifested itself more and more in proportion
as their power extended; and if the ordinances
of the 25th of July had been executed, an
active persecution, however disguised in the
beginning would infallibly have been organ-
ized against our churches, and God alone
knows where it would have ended, when they
found themselves sufficiently strong to throw
off the mask of hypocrisy. This is no misrep-
resentation.

We know that, after having had to combat
with superstition and hypocrisy, we shall have
to encounter in our attempts to spread the
Gospel, a new and formidable adversary, infid-
elity; but it is better to fight with unbelief
than with hypocrisy; because we better know on
what ground we stand. We are still afflicted
and alarmed for the future destiny of France,
when we consider that after a revolution, in
which the hand of God has been plainly mani-
fested, after a deliverance so sudden and so
signal, there has not appeared in the journals
which boast of this great and unlooked for
event, nor in the addresses presented to the
throne, nor in the Chambers, nor, in fine,
through any of the organs of public opinion,
any sense of obligation to God, the author of
their deliverance, any acknowledgment of di-
vine favour, any expression of gratitude, or any
proof that they confide on a higher power than
this sublunary world affords. It seems as if
they feared to utter the name of God at this
memorable crisis, and that the idea of a Pro-
vidence, which rules and governs every event on
earth, is unknown to all those who have con-
curred to overthrow the empire of superstition
and fanaticism, and who, in various ways, may
be considered as the representatives of the
sentiment of this nation. There is in this fact,
we repeat, a manifestation as sorrowful as ap-
palling of the religious indifference, to say noth-
ing more, which characterizes the present gen-
eration of our countrymen. There is not per-
haps in the whole world another people, who,
under similar circumstances, would have pre-
sented such a spectacle. To subdue this sad
disposition of heart and mind, there is but one
weapon, the Gospel; the Gospel in its purity,
majesty, and divine simplicity, the entire Gos-
pel, such as a God of mercy has given to our
fallen and condemned race, to raise and save it.
We should propose to ourselves like St. Paul,
"not to know any thing among men, save Je-
sus Christ and him crucified." It is the
preaching of the cross that has regenerated
and saved during the last eighteen centuries;
the preaching of the cross can alone regene-
rate and save the present generation. This
preaching we know is "foolishness to one class,
and a stumbling block" to another; but it is
the "power of God, and the wisdom of God
unto salvation to every one that believeth."—
Our speech and our preaching should not be
with the enticing words of man's wisdom, but
in demonstration of the Spirit and of power,
that your faith should not stand in the wisdom
of men, but in the power of God." The Gos-
pel must not be moulded to the people but the
people to the Gospel. It is not, as says one of
our most faithful preachers, that "God is to
conform himself to man, but man is to conform
himself to God."

What a new and extensive career opens to
our pastors, to our religious societies, to our
Protestant journals, to every one who has at
heart the spread of the Gospel and the safety
of his fellow creatures. God expects that
each one, in the sphere of action which he has
allotted him, should faithfully, christianly and
courageously fulfil the vast and responsible du-
ties imposed on him. God turns the totals
overthrow of political parties to the increase
and establishment of the kingdom of grace,
and of a living faith in Jesus Christ, "for there
is none other name under heaven given
amongst men whereby we must be saved."—
Acts iv. 12.

There are some truths, the force and validi-
ty of which we readily admit, in all cases ex-
cept our own; and there are other truths so
self-evident that we dare not deny them, but
so dreadful that we dare not believe them.

For the Christian Secretary. WHAT ARE THE DUTIES OF A FAITHFUL PASTOR?

Christ has ordained officers, possessing a great diversity of gifts, and filling different stations in his militant Church, and each station has its distinct and incumbent duties. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 11. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." Rom. xii. 6, 7. "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. iii. 3, 15. A Pastor then is a man called of God to "the work of the ministry," and set apart to the spiritual instruction and watch-care of some particular flock. Acts xx. 28. 1 Pet. v. 2.

The Pastor's duty is two fold, viz. 1. With himself. "Take heed unto thyself." 1 Tim. iv. 16. "Take heed to yourselves." Acts xx. 28. 2. With his flock. "Feed the flock of God." 1 Pet. v. 2.

1. He that is anticipating soon to receive a pastoral charge, should carefully examine himself, and not consent to be set apart without finding in himself the following qualifications.

1. A new heart—a renewed mind—a soul changed from the love of sin, to the love and practice of holiness. He must be a Christian, that, having passed from death to life, having known the terrors of the law, and felt the love of Christ, and tasted the heavenly gift, and the good word of God, and experienced the joys of pardon, he may be able to persuade others to a constant obedience to Christ, the great Shepherd of the sheep. He must be one "who is called by the grace of God into the fellowship of his son." "Being born again of incorruptible seed, by the word of God, which liveth and abideth forever." Every natural man is blind, and "cannot receive the things of the Spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned." If he does not know these how can he teach them to others? Natural abilities, bright parts, or scientific attainments can never compensate for the want of grace. All human endowments and education are so far from counterbalancing the lack of personal experience in the things of God and holiness, that they do not even constitute an essential article in the list of ministerial qualifications, absolutely necessary to the Pastor. As well may a blind man be guide to the blind, or a deaf man be master of music, as for a faithless preacher correctly to teach the way to heaven.

Is experimental religion—is vital godliness less necessary for the minister than for his hearers? Is it less useful? How can he describe joys he has never felt? or portray beauties he has never seen? How can he describe pleasures to which his own soul is a stranger? With what face can he urge holiness of heart and life on others, when he is dead in sin himself? How can he insist on their loyalty and fidelity, when in heart he is a bloody foe to the God of heaven? Such a preacher is at best but a barren fig-tree in the vineyard—a well without water—a sounding brass—may be he is worse, he is a hypocrite—"a man who has stole the liver of the court of heaven to serve the devil in"—a serpent with an angel's tongue—a ravening wolf cloaked in a lamb's skin, herding among the saints of God. If the preacher would survive the storms on life's tempestuous ocean, let him take an anchor that can strike the bottom of her surging billows, and a cable that is proof against her winds and waves. Such is faith: and such is the hope of God's elect. L. K.

For the Christian Secretary. CONFERENCE OF MINISTERS.

According to previous notice, a public meeting of the brethren of the Ministry was held at Haddam Dec. 29th and 30th. In consequence of a number of contingent and unexpected circumstances, the meeting was not as numerous as would have been desirable, although a goodly number were present to commence the incipient steps towards a more social interchange of Christian sentiment so desirable among all, but especially among the professed ministers of Christ.

The meeting being opened by prayer, Br. Wightman, of Middletown, was appointed Moderator, and Br. Brockett, of Essex, Secretary.

A Constitution was then formed and unanimously adopted.

Various subjects of a doctrinal and practical nature, pertaining to the interests of the Redeemer's Kingdom, were brought forward for discussion and deliberation during the meeting.

In the evening of the first day Br. Bently discoursed to an attentive congregation, from Heb. ix. 28: "And unto them that look for him shall he appear the second time, without sin unto salvation;" and was followed by other interesting religious exercises from visiting brethren present.

The uninterrupted harmony of feelings and sentiment that pervaded the meeting, from beginning to end, evinced to all present that the Lord's banner over it was love; and gave a pleasing assurance, that although the meeting embraced but a small portion of our ministering brethren in the State, it was sufficiently interesting and profitable to give the most sanguine encouragement to its future sessions, on the part of our ministering brethren throughout the State.

The paper containing the following, having been mislaid, its insertion in the Secretary has been unavoidably postponed until the present time.

From the Christian Watchman, Oct. 8. BAPTISM AT LEXINGTON, MASS.

Last Lord's day, Rev Wm. Bentley, who has been laboring in that town a few weeks, bapti-

sed two persons: one, a young man whose attention was called to the subject of religion three years ago under the preaching of Rev. Mr. Bentley, then laboring at West-Cambridge. The other, a case of recent awakening.

Lexington has a population of more than 1500 souls, is pleasantly situated, has an academy, and is in general in a flourishing and prosperous state, especially in agricultural pursuits. It has only one religious Society, and that is decidedly Unitarian. A few members of the West-Cambridge Baptist Church reside in that town, and have occasionally encouraged religious meetings in their own houses, and in school houses for several years. In January last, these members, with some others of the West-Cambridge Church, and the pastor, procured a store as a place of meeting, near the centre of the town, where preaching by Baptist ministers has been maintained on the Sabbath during the day or in the evening to the present time. A respectful attention has generally been paid to the various ministers, who have preached there, though the assemblies have not been large.

Six weeks ago, Mr. Bently commenced his labours there, and they appear to have been attended with a divine blessing. We trust there are others besides those he baptised who are now seeking the Lord. There is one circumstance, which as it occurred in that residence of the early defenders of American liberty, that town where the first battle for the purchase of our unalienable privileges was fought, perhaps ought not to be passed over in silence.

Mr. Bentley obtained permission of a School Committee of the east district to appoint a meeting in the school house, a mile or a mile and a half from the usual place of worship, for Tuesday evening last week. A goodly number of the citizens having assembled, and the worship commenced, they were soon disturbed by the discharge of a cannon very near, which was several times repeated, to the great annoyance of the preacher and of those who came peacefully to hear the joyful news of salvation. It is believed the most influential and respectable citizens would at once from upon such a proceeding, though it is most seriously to be regretted that there should be any persons in that town, so blind to the principles of liberty, in which Americans glory, as to descend to such treatment of a faithful minister of Christ, and a little company of peaceable citizens gathered round him, to hear from his lips that glorious gospel of Christ, which declares, "If the Son make you free, ye shall be free indeed."

A large assembly collected to witness the administration of baptism on the Sabbath, who gave a solemn and listening attention to the address of Mr. B. and to all the services of the occasion. Let it be the prayer of the churches that many in this place may be soon brought to rejoice in that liberty wherewith Christ makes his people free.

The account here given of the disturbance of the public peace, especially in so respectable a town as Lexington, we should believe with difficulty, were it not confirmed to us by the most incontestable evidence. It is an outrage deserving not only the public detestation, but its actors merit a public punishment. Our Constitution and laws guarantee to each denomination of Christians, the undisturbed privilege of worshipping God according to the dictates of their own consciences; and in our opinion, it is the duty of the respectable inhabitants of Lexington, in some way to express publicly their disapprobation of an outrage, so manifestly tending to general reproach. Were the names of the actors in this riot presented to the Grand Jury, it cannot be doubted but their conduct would come before the Court as a high misdemeanor.

From the various extracts which we have read from the writings of Mr. Campbell, we have been led to believe that he taught, that a change of heart was consequent on the reception of Baptism. A much respected correspondent, however, having presented the following, we give it inserted.

ALEXANDER CAMPBELL.

MR. CAMPBELL, At a public meeting in this city last evening, it was remarked, that Mr. Campbell considers immersion to be regeneration. Justice to Mr. C. requires some explanation of this declaration, for though it is true, it is not true in the sense in which some might apprehend it. Mr. C. does not avow, that immersion is regeneration, in the sense in which the latter term is generally understood. He does not consider immersion as a change of heart or a substitute for it. Every one acquainted with his writings, must clearly perceive that he considers the former a nullity without the latter. And every one acquainted with ecclesiastical history must know that many Christians, both ancient and modern, have considered the passage in John iii. 5, "born of water," and the term "regeneration," to import baptism, without confounding it with that holy change of mind, which we understand by the phrase, "of his own will beget he us by the word of truth." Z.

Hartford, Jan. 6, 1831.

RAPID INCREASE OF RELIGIOUS PAPERS.

The New York Observer is increased in size, and is well supported, as appears by the following:

When the Observer was commenced, in 1823, it was the only paper of the kind in the state. Several attempts had been previously made to establish such a publication but they had all failed. Our own success was so doubtful that some of our intelligent friends felt themselves bound to speak to us discouragingly; and we could find no competent printer in the city who was willing to purchase paper, and execute the mechanical part of the work, without some further security for payment than a lien on the whole receipts of the establishment. What a change has been effected in less than eight years! There are now, besides the Observer, nine religious newspapers in the state, supported by more than 30,000 subscribers, while at the same time our own list, which has for several years probably been unequalled (with one exception) by that of any weekly paper in the United States, has never been retrograde, and is at present greater than at any previous period. These facts are encouraging as they indicate a great and happy change in the moral taste of the community.

From the Windham County Advertiser.

The following is an extract of a letter from a Member of the Windham Co. Peace Society, to his friend in this village.

"The recent passage of a law in France, against taking the life of man on account of any political differences, or what have been termed treasons, has given cause for the following communication from Paris, to the Editor of the London Morning Chronicle:

PARIS, Oct. 10, 1830.

Sin:—This is delightful. The first fruits of the Revolution of 1830, are, *charity, peace and forgiveness of injuries.* This is the improvement of man—this a green spot in a desert of sand—this is more refreshing than the living waters of a rock to a thirsty and exhausted traveller. Let us rejoice together at the news which I am about to record.—It is this: That the punishment of death for political offences, is to be repealed forthwith. Allow me to give you the history of this event—it is too important to be passed over without a special notice. We will record it in the Morning Chronicle."

He says that M. De Tracy proposed as a general principle, "that the life of man was sacred, and that no tribunal had the right to take it away." M. De Tracy is the son in law of Gen. La Fayette. This Doctrine appears to the Public of Europe, as new, when it is the principal dictate of the Religion of Christ, which they profess to believe. "These nations have gone to Greece and Rome for instruction—to the Jews and the heathen, for their morality. With all due charity, it may be said, that if the word of the Lord had not been 'handled deceitfully,' this thing had been better understood at this day. While warring about forms they have neglected the substance."

"How oft, when Paul has served us with a text, Has Epictetus, Plato, Tully, preached!"

Lithero nations have reap'd what they have sown. Their history has been but self punishment and misery, the natural consequence of taking the sword against the laws of their Maker. If benevolence or kindness to mankind could once fairly embark, there would be no doubt of its floating, and every breeze would waft it to every clime, where it would be received with equal kindness.—it would produce its like again. This may be said to be a law of nature, and of course the will of the Deity. It is hoped that the acts of generosity and kindness, shown by one nation to another of late, will soon increase, and that they may outdo each other in good, as formerly in evil."

From the Journal of Health.

EARLY EDUCATION.

It is as vain as it is difficult, if not impossible, to separate early physical from moral education. Whatever is good in the former, exerts a direct influence on the latter; the vices of the first are sensibly felt in the second. Improper food, by disturbing the stomach of a child, causes pain, general uneasiness, and irritation. The young being is, on this account, slower in its perceptions of the relations between itself and external objects—it receives with less understanding, and returns with less fondness, the numerous little endearing attentions dictated by maternal love. In this way the bad temper and evil passions of a mother, exercise a deleterious influence on the disposition of the child which derives its nourishment from her. Her milk is not of the same nutritive and bland nature, when her nervous system is disturbed by corroding cares and contending passions. A child, taking this milk suffers from disturbed digestion in the manner already indicated.

Similar inconveniences attend neglect of cleanliness, and chafed and chapped skin of the child, or constrained and unnatural posture, and ligatures in the shape of bandages or tight dress. All these serve as irritants to the brain of the young being; they disturb the usual order of its sensations, and prevent satisfactory education, as well of its external senses as of its internal ones—the innate propensities and sentiments. These latter cannot, in this disturbed state of things, be correctly studied by the parent; their manifestations are either suppressed or sadly perverted, both by pain and the means taken to remove it. The irritability engendered by this sickly condition of the child, makes it prone to be annoyed by various impressions from external objects, which in better constituted habits would be either unheeded or productive of pleasure. It is the less enduring, also, of these impressions, whether made by the elements, light, heat and air, or by the prattle and playful amusement of the children around, because it has discovered, and the discovery, from its early date, might almost seem instinctive, that its cries always attracts the attention and insure the caresses of its mother or nurse, together with perhaps, the administration of some posset, pap, or cordial, which had been used on former occasions of stomachic distress and bodily pain. The habit of indulgence thus early acquired, and impatience at the slightest delay to gratify its whims, continue as the child advances in age; and false affection of the parent coinciding with ignorance of human nature on the part of the instructor, the whims and fits of passion of infancy become ingrained as it were—a necessary part of the adult and grown up being.

Neglect on the part of mothers and nurses to develop the more docile and affectionate sentiments of children, or still worse, their encouraging the passionate propensities of the latter, by the bad example of intemperate gestures, voice, and language; or by violence, suppressing the more animated feelings of their young charge, and making them either stupid and sullen, or hypocrites, are faults unhappily too common, and of a magnitude not at all appreciated.

Vanity of parents, by which they urge their children to an excessive and premature exercise of the mental faculties, that is of the brain, is either productive of inflammation of this organ, ending in death—or throws it into such a state of lassitude as to give rise to mental

imbecility, perhaps downright idiocy in after life. Grown and aged persons are too apt to forget, that confinement in a close room, and continued application of the mind to one subject, for hours, which they allow themselves, though not with impunity, cannot be practised by children, whose organs, muscular and nervous, that is of locomotion and sensation, require continued variety, and space, and fresh air. Every part in the young is growing and impenetrable, and every part must receive its due proportion of stimulus and exercise.—Without fresh air, and indulgence of bodily sports, respiration cannot be fully performed; of course the blood cannot undergo the changes which fit it for carrying nutrimental matter adapted to the wants of the several parts of the body such as earthy matter to the bones, fibrin to the muscles, and so on. Not only is the blood not adequately changed, but when the child is immured in close and ill-ventilated rooms, and compelled to preserve the same posture for hours, this fluid is not augmented as it ought, by the chyle or product of digestion, since this process, in common with every other, suffers. The external senses are all in a state of forced inactivity, with perhaps, the exception of the eye; and this in place of being exercised in looking at the innumerable objects in nature—their size, proportions, color, and relative distances from each other, is strained in reading some small print, about things which the child cannot understand, perhaps about the qualities of the very objects which could be learned by a walk of five minutes out of doors, if not from the very window of the school room. All these practices are not merely prejudicial to the mind, and impediments to future usefulness and greatness, but they injure the health and destroy irremediably, the natural cheerfulness of early life, making it by cruel anticipation, a depository of the anxieties, and despondency of old age.

THE INTEMPERATE HUSBAND AND FATHER.

What an object of mingled pity and disgust is that man who is a slave to rum. Visit, if you please, the dwelling of the miserable wretch. Upon entering, you see the house has been stripped of every thing of any value, and sold at auction, to pay his rum bills. In one corner of the room, on the floor, on a bundle of straw lie his children. They went to that miserable place supperless. They sunk to sleep amid their sobs and cries for bread.—And when the mother hushed them to silence, with a heart overflowing with grief, and ready to break, she wept, and her sobs of anguish and distress were heart-rending. With an infant in her arms, she sits over the remains of a scanty fire. She dreads the sound of his drunken foot steps. She knows that upon his entrance he will awake her infant with his brutal clamor, and harrow her very soul with his savage barbarity.

Would to God, the effects of his ruinous habit were felt only by himself. Would to God, his defenceless, uncomplaining wife and innocent children were not the victims of his neglect, his cruelty, his demoniacal passions. But not content to blast every thing once lovely in his own character, not content to pollute his own body and soul from the fountains of this infernal fluid, he transforms his once peaceful dwelling into a hell. With an unsparing hand he deals out lamentation, sorrow and ruin, where it is his duty as a husband and father, to love, protect and defend.

"With savage insensibility he again wounds the very heart that once confided in him, and clung to him—that still clings to him with holy affection."

'Twere some excuse, Did pity of their sufferings warp aside His principle, and tempt him into sin For their support. * * * But they, Neglected, pine at home; 'Tis quenchless thirst Of ruinous ebriety that prompts His every action, and imbrutes the man; O, for a law to noose the villain's neck Who starves his own; who persecutes the blood He gave them in his children's veins, and hates And wrongs the woman he has sworn to love."

Upon his entrance, he inquires for food;—and on being answered that none could be prepared, because none had been provided, he reproaches her with words of profanity and insult; and to these succeed blows. The wrongs she patiently suffers, and the deep agony of her bleeding heart, are pathetically described in the eloquent language of Sprague: "On that countenance where contentment, peace and happiness once beamed forth with peculiar effulgence, is seen nothing but woe, misery and disease. Drinking the cup of poverty to its very dregs, afflicted with all the horrors of sickness and want, in the cold bleak month of January, surrounded by the terrors of a severe winter, with a large family of children, the suffering inhabitants of a miserable hovel, her famishing offspring calling upon her for bread, and supplicating for a few shreds to protect them from the inclemency of the weather—her soul is wrung with inexpressible tortures."

If she looks back to that happy season, when by his virtues and affection, her husband won her from the bosom of her parents, the reflection comes over her soul like the thoughts of home to the shipwrecked and perishing mariner on the boundless ocean. If she looks forward, she beholds a yawning pit of misery for husband—a premature grave for herself, and her children left to the mercies of an unfeeling world. Who then shall watch over their opening minds, and "pluck up the young weeds of passion and vice?" Who then shall teach them to lift their little hands to heaven, and bend their knee in humble prayer? Who then shall feel their privations, bend over them in sickness, and defend them from oppression and abuse? Who then shall warn them against seductions of vice, the contamination of sin, and point them to heaven?"

"In distraction, she rushes towards her base, degraded husband, the author of all her troubles, and the destroyer of her happiness.

Upon her knees before him, her countenance the picture of wildness and despair, weeping large drops of real misery, she expostulates, entreats, and supplicates for his forbearance; his children, the innocent victims of the vilest and most unnatural persecution—their eyes vainly search their deserted apartment in hopes of succor. But alas! nought but desolation meets their eager gaze. In distress they raise their emaciated hands, and explain in the most melting accents—"father, we hunger, we perish, oh, give us food!" But alas! the wretch has no eyes to see, no ears to hear, no heart to feel. Merciful God! pity the condition of the heart-broken mother, and those worse than orphan children.

For most other crimes, the perpetrator has some palliating excuse. The thief says he was driven to steal to supply himself with raiment. The highwayman, that his family were starving. In fine, there are extenuating circumstances attending the commission of almost any crime except drunkenness. But where, O drunkenness, thou frey-mouthed dragon, where is thy excuse?

There is an enormous weight of guilt resting upon that man, who allows himself coolly, to produce the keenest misery, without any malice or bad intention.—*New England Christian Herald.*

ADVANTAGES DERIVED FROM PRINTING BOOKS.

Before the invention of printing, and the manufacture of paper, books were so scarce, and bore a price so extravagant, as to be beyond the means of any but the most wealthy and opulent. Few private individuals could command resources to become proprietors of a single work, and the most extensive libraries of well endowed institutions were limited to a few hundred volumes. Now they have become so cheap that few are destitute of some of these treasures of knowledge, and our public associations possess thousands. Formerly, the art of reading was confined to a few monks; now, this source of instruction is enjoyed by all classes, and extended to almost every individual.

Some curious facts are preserved in history, relative to the scarcity and value of books during the dark ages. A bishop, in the thirteenth century, having occasion to consult a large bible, before he could obtain a loan from a monastery, was compelled to execute a bond, drawn up with due formality, for the safe return. The bequest of a book to a religious house, was thought a present of so high a value, and an act of such merit, as to obliterate all sins, and entitle the donor to the happiness of salvation.

A convent threatened annually, to pronounce the sentence of damnation on any wretch who should dare to purloin or deface a translation of an old Greek author. In the fifteenth century, the Countess of Anjou is recorded to have given two hundred sheep, five quarters of wheat, as much rye and other grain, and a great quantity of furs, in exchange for a copy of some Homilies. Even Kings could not be safely trusted with articles of such extravagant price. Louis IX. of France, in 1471, borrowed the works of an Arabian physician, and was obliged not only to deposit his jewels as pledges, but to find a nobleman to join as surety with him in a bond, conditioned for their restoration, under an enormous forfeiture.

RELIGIOUS ENTERPRISE OF THE YOUNG.

In 1830, when your sons will have grown up to man's estate, it is estimated that there will be more than twenty-six millions of inhabitants in the United States. After your heads have been laid in the dust, this temple of God will be filled by them and their descendants, engaged in promoting the same charitable object which now draws you together. It is of vast importance, that they should receive from your instruction and example, correct opinions and feelings on this matter, and that they should be prepared to fulfil the high destiny awaiting them. The grand plans of intellectual, and benevolent, and pious enterprise, which, we trust, are to be matured and accomplished in the coming age, and to which, those that at present occupy the Christian world, are, we firmly believe, no more than the introduction, will demand their attention, their examination, their support, their prayers. Let them approach the important, the solemn duties that are about to devolve upon them from your hands, fully instructed in their obligations, and resolved to promote, by divine aid, the god-like work in which their fathers delighted. Let them imbibe from your lips, and from the cherished memory of your deeds, the feelings that should influence those who are bound to transmit the memorials of their public spirit, their piety, and their benevolence, for the benefit and improvement of all future time.—*RICHMOND.*

GIGANTIC FLOWER.

The most important discovery throughout our journey was made at Sumatra, it was a gigantic flower, of which I can hardly attempt to give you any thing like a just description. It measured across from the petals, rather more than a yard; the nectarium was nine inches wide, and as deep, and estimated to contain a gallon and a half of water; and the weight of the whole flower, fifteen pounds! The Sumatran name of this extraordinary production, is Petium Sihinili, or Devil's Siri (beetle) box. It is a native of the forest. This gigantic flower is parasite on the lower stems and roots of the Cissus Augustifolia of Box, and of a deep dusky red. The flower, when fully expanded, is in point of size, the wonder of the vegetable kingdom; the breadth across from the top of the one petal to that of the other, is three feet.—The cup may be estimated capable of containing twelve pints; its inside is of an intense purple, and more or less densely yellow, with soft flexible spines of the same color. The fruit never bursts, but the whole plant gradually rots away, and the seeds mix with the putrid mass.—*Memoirs of Sir G. Raffles.*

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 8, 1831.

IMPRISONMENT FOR DEBT.—The practice of imprisoning debtors, against whom there is no suspicion of fraud, is now exciting attention in several of our large cities; and by the proceedings of meetings, and the expression of numerous individuals, it appears probable that laws will be passed, in some States, granting relief to unfortunate debtors. Many of this class of persons are now suffering greater privation, than other men who have committed crimes against the State. While the latter are detained, for small offences, to a few weeks or months imprisonment, and are sustained at the public expense, the others are suffered to undergo long imprisonment for small debts; no provision made for his support, and he is thus left to languish weeks or months, fed by benevolent individuals, or receiving a pittance from the earnings of a wife, or a sister. This is an evil which calls for redress; and we have little doubt that a discontinuance of imprisonment for debt, especially of small amount, would be highly beneficial to the public at large. At the same time, however, that we would advocate this measure, we would not infringe contracts; and would have all the safe-guards granted the creditor, as to the security of property, and the prevention of frauds, that the nature of the case demands.

CHRISTIAN LYRE.—We have received the 2d and 3d Nos. of this interesting work. The second contains the "Marseilles Hymn," with words adapted to the music from the felicitous pen of Mrs. Sigourney, of this city. If this work becomes generally known, we believe it will be liberally supported.—Six Nos. for 50 cts.

Published by Jonathan Leavitt, New-York.

We have received the first No. of the New-England Baptist Register, published at Boston, by Mr. Benjamin True. The cause of Education and of Sabbath Schools is to hold a prominent place in this periodical. Its size is less than the reigning fashion of the day approves, being on demi paper. Price \$1 00 per annum.

CHEMICAL AND ELECTRICAL EXHIBITION.—We understand that the gentlemen who have taken the Hartford Museum, have much interested their auditors by chemical and electrical Exhibitions. The next evening for exhibition, Wednesday, the 12th instant.

IT in consequence of accidentally piecing (or mixing the types), of a page of this paper, as it was preparing for press, last evening, its publication has been delayed a few hours, and some articles, necessarily omitted.

POLITICAL.

From the N. Y. Daily Advertiser.

LATEST FROM EUROPE.

On Sunday evening, the packet ship John Jay, Capt. Holdredge, arrived from Liverpool, having left on the 9th of December. Our London papers by this vessel are to the 7th, and Liverpool to the 5th of December.

(From the London Courier, Dec. 3.)

We stated on Wednesday, from authority, that the three Great Continental Powers whose military movements have lately caused uneasiness, continue to remain at peace. The following extracts from speeches delivered in the French Chamber of Deputies on the 1st inst. will show that similar assurances have been given to the French Government. M. Lafayette said that—

"The warlike reports spread for the last few days in consequence of the great armaments preparing by some Powers, were without foundation. He had every hope that peace would be maintained, inasmuch as the Cabinets gave the French Government repeated and positive assurances of their desire to remain at peace. They every day more and more intimate, connect us with a country which has preceded us in the path to liberty, which has applauded our heroism in the late contest, and our moderation after victory, and with which we are now in community of interest and civilization. I must own, however, that we have not met every where the same lively sympathy. The events accomplished in a neighboring country, had led us to believe that a crisis was inevitable—hence the cause of the armaments made by several Powers, but we can assure you that they are made rather as a measure of precaution, than in hostile disposition. We have received on that subject, the most satisfactory and positive explanation. We are determined on acting with the most perfect prudence in our foreign relations. War has terrible chances.

We trust the triumph of liberty will not require a waste of blood and treasure which is incalculable; but France, at all events, is decided not to suffer the violation of the principle of non-intervention. It was unavoidable, it must be proved to the world that we have not sought for it, and that it was only when we were placed between war and the dereliction of our principles, that we accepted it. We shall continue to negotiate, but we will arm at the same time. Our negotiations shall be supported by 500,000 soldiers, well equipped, well officered, and by a reserve of one million of National Guards; and, if circumstances required it, the King would place himself at the head of the nation. If new tempests gather at the sight of the three colors, so much the worse for those who have let them loose; we shall not be responsible for the consequences in the eyes of the world. When France and England wish for peace—when other great powers are anxious for it—how can a war be anticipated. I repeat it, our negotiations shall be supported by 500,000 men, and a million of National Guards."

Marshal Soult said:—We receive the most pacific assurances from the Powers of the Continent, yet grave events are passing; considerable armaments are in progress in the greatest part of Europe. We cannot remain peaceable spectators of these warlike preparations. The unanimous cry of France is for peace—she has given too many pledges of her pacific intentions to be doubted; but she is firmly determined on supporting the principle of non-intervention. France has abandoned the idea of conquest; she wishes for liberty at home, and independence without, and if she were obliged to draw the sword, three millions of National Guards are ready to take the field."

LONDON, Dec. 6.—We have received Dutch papers to the 4th inst. It is clear, from their contents, that the King of Holland has not lost all hope of recovering Belgium from some branch of the House of Nassau. It does not appear, however, that his

hopes are well founded. The accounts from Vienna and St. Petersburg in these papers are very pacific.

The Hamburg papers of the 30th ult. which arrived this morning, state that fresh disturbances, followed by fresh concessions, had taken place at Weimar. Duke Charles of Brunswick, was at Fulda, negotiating the price of his abdication. He cannot expect to obtain a high price, for no sooner had his late subjects heard of his arrival at Frankfurt, than they rose in arms, and declared that he should never again set foot in the Duchy.

BRUSSELS, Nov. 20.—We find that the King of Holland has accepted the armistice proposed by the Five Powers, and gave orders on the 23d and 24th, to the Dutch troops to suspend hostilities by sea and land, to raise the blockade every where, and to evacuate all the places which were not occupied by the Dutch before the treaty of the 30th May, 1814. The city of Antwerp is among the number.

LONDON, Dec. 7.—City, 12 o'clock. We are without much intelligence to day from abroad, the only arrival being from France.

The trial of the ex-Ministers seems to be the principal subject of the letters we have seen, and the opinions of the decisions of those trials are very various; but the predominant impression appears to be, that, with the exception of Polignac, they will be disgraced and banished the country.

FROM LATE ENGLISH PAPERS.

Revolutionary spirit in Switzerland.
Private correspondence from Lausanne of Nov. 28. At Zurich the inhabitants of the borders of the lake have repaired in a body to the chief city to watch over the Committee appointed to reform the odious Constitution of 1814. At Aran, 4000 armed men of the twenty-eight insurgent districts entered the city on the 25th, and invested the Town House. The Tree of Liberty has been planted in most of the parishes, and the people demand the Constitution of 1798, with reform. The people hearing that the government of Aran had applied to Berne for assistance, hastened their rising. At Lucerne it is expected a revolution will be accomplished without resistance. The petitioners demand an equal representation for all parts of the Canton, and the Government is convinced of the necessity of yielding to the wishes of the people.

The London papers of the 7th of December, state that it was currently reported that the Ministers intended to reduce the Civil List very materially. This intention has given great satisfaction to all parties, and the new government is becoming quite popular. It is stated that the Ministers will reduce their own salaries one fifth or even one fourth, and that this example being set by the superior, the inferior officers will have no cause to grumble. All the Custom House officers are to be reduced whose salaries are upwards of two hundred pounds a year.

In the counties of Northamptonshire, Kent, Huntingdonshire, Lincolnshire, Wiltshire, Cambridgeshire, Bedfordshire, Suffolk, Dorsetshire, Hants, Middlesex, Norfolk, Sussex, Somersetshire, &c. &c. riots and burnings continued. A great number of thrashing machines have been destroyed. In some of the counties several persons have been wounded. A large number of those engaged in riots, &c. have been imprisoned.

IRELAND.—Ten or twelve thousand persons are represented as being in a state of starvation, in St. John's Parish, Limerick, and over 14,000 in St. Mary's in the same City. The number utterly destitute is computed by the Limerick Post to amount to 20,000.

GEORGIA, vs. THE UNITED STATES.

We publish to day, from the Milledgeville Journal of Dec. 25, a message from Gov. Gilmer to the legislature of Georgia, transmitting a copy of a summons from the Chief Justice of the U. States, citing that State to appear before the Supreme Court the present month, on a writ of Error in favor of the Indian lately convicted of murder, before one of the State courts of Georgia. The resolutions which accompanied it, request the Governor, and all other officers, to disregard any and every mandate from that Court for the purpose of arresting the execution of the criminal laws of the State; and all the force and means provided by the laws and constitution of the State, are placed at the Governor's command, to repel any invasion, from any quarter whatever, upon the administration of the criminal laws of the State.

The State of Georgia now appears to be in the field, fully prepared for a conflict with the government of the United States, on a point of vital importance, viz. the authority of the highest court of law known to the national constitution. The constitution says, "Treason against the United States, shall consist only in levying war against them." Resisting the execution of the laws by arms, is levying war against the United States.

MILLEDGEVILLE, Ga. Dec. 25.—The Georgia Legislature adjourned on Thursday last, after an arduous session of 9 weeks.

On Wednesday evening the Governor transmitted to both Houses the subjoined communication, relating to a summons addressed to him in a cover, but directed to "the State of Georgia," admonishing said State to appear on the second Monday in January next, before the Supreme Court of the United States, to answer in the case of an Indian tried at Hartford, Superior Court, found guilty of murder, and sentenced to be hung.

This summons is so extraordinary, that many members of the Legislature, and other citizens, are under the impression that it is spurious. Whether it is so or not, the Legislature have treated the subject seriously and in a becoming manner, as will be seen by the resolutions adopted by both branches.

The following communication was received from the Governor.

Executive Department, }
December 22, 1830. }

I submit to the Legislature, for its consideration, the copy of a communication received this day, purporting to be signed by the Chief Justice of the U. States, and to be a citation of the State of Georgia to appear before the Supreme Court, on the second Monday in January next, to answer to that tribunal for having caused a person who had committed murder within the limits of the State, to be tried and convicted therefor.

The object of this mandate is to control the State in the exercise of its ordinary jurisdiction, which in criminal cases, has been vested by the Constitution exclusively in its Superior Courts.

So far as concerns the exercise of the power which belongs to the Executive Department, orders received from the Supreme Court, for the purpose of staying, or in any manner interfering with the decisions of the Courts of the State, in the exercise of their constitutional jurisdiction, will be disregarded; and any attempt to enforce such orders will be resisted with whatever force the laws have placed at my command.

If the judicial power thus attempted to be exercised by the Courts of the U. States, is submitted to or sustained, it must enervate in the utter annihilation of the State Government, or in other consequences not less fatal to the peace and prosperity of our present highly favored country.

(Signed) GEORGE R. GILMER.

UNITED STATES OF AMERICA, vs.

To the State of Georgia, Greeting: You are hereby cited and admonished to be and to appear at a Supreme Court of the United States, to be holden at Washington, on the second Monday in January next, pursuant to a writ of error, filed in the Clerk's office of the Superior Court of the State of Georgia for Hall county, in the county of Hall, wherein George Tassel, alias George Tassle, alias George Tassel, alias George Tasse, alias George Tassle is plaintiff in error, and the said State of Georgia is defendant in error, to show cause, if any there be, why judgment rendered against the said George, as in the said writ of error mentioned, should not be corrected, and why speedy justice should not be done to the parties in that behalf.

Witness the Honorable John Marshall, Chief Justice of the said Supreme Court of the United States, this 12th day of December, in the year of our Lord, 1830.

J. MARSHALL,
Chief Justice of the U. States.

The Committee to whom the above had been referred, made the following report, which was agreed to by the House, and concurred in by the Senate: Whereas, it appears by a communication made by his Excellency the Governor, to the General Assembly, that the Chief Justice of the Supreme Court of the United States, has sanctioned a writ of error; and cited the State of Georgia, through her Chief Magistrate, to appear before the Supreme Court of the United States, to defend said State against said writ of error, at the instance of one George Tassels, recently convicted in Hall superior court.

And whereas, the right to punish crimes against the peace and good order of this State, in accordance with the existing laws of this State, is an original and necessary part of sovereignty which the State of Georgia has never parted with.

Be it therefore resolved by the Senate and House of Representatives, &c. That they view with feelings of deep regret, the interference by the Chief Justice of the Supreme Court of the United States, in the administration of the criminal laws of this State, and that such an interference is a flagrant violation of her right.

Resolved further, That his Excellency the Governor be, and he and every other officer of this State, is hereby requested and enjoined to disregard any and every mandate and process which has been or shall be served upon him or them, purporting to proceed from the Chief Justice of the Supreme Court of the United States, for the purpose of arresting the execution of any of the criminal laws of this State.

And be it further resolved, That his Excellency the Governor be and he is hereby authorized and required, with all the force and means placed at his command, by the constitution and laws of this State, to resist and repel any and every invasion from whatever quarter, upon the administration of the criminal laws of this State.

Resolved, That the State of Georgia will never so far compromise her sovereignty, as an independent State, as to become a party to the case sought to be made before the Supreme Court of the U. States by the writ in question.

Resolved, That his Excellency the Governor be, and he is hereby, authorized, to communicate to the sheriff of Hall county, by express, so much of the foregoing resolutions, and such orders as are necessary to the full execution of the laws, in the case of George Tassels, convicted of murder in Hall county.

ABOLISHMENT OF IMPRISONMENT FOR DEBT.

A meeting of the citizens of New York city, convened at Masonic Hall, on the 29th Dec. 1830, when the following resolutions, presented by Mr. Hertell, were unanimously adopted.

Resolved, That all mankind are born free, and with equal rights; that the right to life, and to personal liberty, cannot be alienated nor abridged by virtue of any voluntary contract.

Resolved, That human life cannot be justly destroyed, nor human liberty rightfully restrained, but for some criminal offence.

Resolved, That debt founded on fair contract, is no crime, nor is the non-payment of debt through inability arising from involuntary error or misfortune, a criminal offence; and no person can be justly deprived of his liberty, for the non-payment of debt, occasioned by the causes above mentioned.

Resolved, That imprisonment is punishment, and as such is inflicted on criminals; that to imprison an honest, unfortunate insolvent debtor, is to punish him, without trial or conviction, not for crime, but for misfortune—and is an unjust, oppressive, and immoral act; and any statute authorizing such in justice, oppression and immorality, is an unconstitutional exercise of legislative power.

Resolved, That to contract debt with fraudulent intent, and to evade by fraudulent means the payment of a just debt, are criminal offences, and the perpetrators thereof ought to be punished according to the law of the land, and due process of law, in criminal cases.

Resolved, That the constitution is the supreme law of the land, by virtue of which, "no person shall be held to answer for his crime unless on presentment or indictment of a grand jury," without the due process of law; a fraudulent debtor or other criminal cannot be legally or justly deprived of his liberty, or otherwise punished for his crime.

Resolved, That the law authorizing imprisonment even of a fraudulent debtor, by his creditor, in the manner in which it has been, and is now done, is subjecting the criminal to punishment at the will of his prosecutor, "without presentment or indictment of a grand jury," without trial for his alleged offence, without proof of his guilt, without the judgment of his peers, or the sentence of any court exercising criminal jurisdiction; and, in short, without any of the due processes of law to which every criminal is entitled, before he can by the law of the land be deprived of his liberty, is a direct violation of the several provisions of the constitution which are intended to secure the personal liberty and the right of every criminal to a fair trial by a jury of his peers, before he can be punished, or deprived of any of his rights and privileges, by reason of any criminal offence.

Resolved, That the law of imprisonment for debt ought to be abolished; and we hereby earnestly invite our fellow citizens throughout this and the other states which have not already repealed the law in question, to unite and co-operate with us in the use of all fair means to obliterate that foul blot which stains the pages of our statute books, dishonors the character of an enlightened people, is inconsistent with the spirit of our free republican institutions, a violation of moral principle, and a reproach to the nation.

Execution.—Yesterday the appalling and awful sentence of death was executed upon JOSEPH J. KNAPP, Jan. 10, whose connection with an atrocious transaction is too notorious to need repetition.

At an early hour a crowd, impelled by strong, but unaccountable curiosity, had gathered around the place of execution, near the goal. The High Sheriff, Deputies and Constables were the only officers and guard in attendance on this painful ceremony.

It said, that he spent the former day and night in a sleepless and extremely distressed state of mind.

The crowd was greater than on the former execution, and preserved the greatest order and decorum.—*Salem Observer.*

FATAL ACCIDENT.—A son of Abraham Per Lee, in North Norwich, N.Y. about 12 years of age, was killed last week while playing with a dog. The boy had hold of the times of a pitch fork, and the dog had the handle in his mouth. While running, the dog let fall the end he had, and when it struck the ground the boy fell upon the times, and one of them went directly through his body. He died in a few hours after the accident happened.—[Norwich, Chango co. Journal.]

NATURAL CURIOSITY.—One of our subscribers, Mr. Briesler, of Quincy, yesterday exhibited to us in a phial of water, a living snake, which was taken, about ten days since, from the head of a cabbage about to be cooked in his family. At first it was thought to be a thread, but being seen to move, it was preserved. It is perfectly white, and though not larger than a horse hair, is full 3 feet in length; most of the tuon in an irregular coil; rather sluggish in its movements, which are most active near its head and tail. Once it produced its tongue, which was of a dark color.—*Boston Patriot.*

CENSUS OF PORTLAND.—The Eastern Argos states, that Portland is found to contain 12601 inhabitants. Of this number only 314 are colored persons. Among the whole white population there are but 5 deaf and dumb, and 2 blind. The population in 1820 was 8381—gain in 10 years 4020, or a fraction less than 47 per cent.

Counterfeit Gold.—A German, Dr. Hermsdorf, has discovered a mixture of metals, which is not only of the color of real gold, but also possesses its hardness, all its ductility, and the same specific weight. The inventor, however, does not assert that it is as unchangeable as gold; and there is no doubt that if he had met with that quality in it, he would not have failed to mention it; for in that case he would have found the secret which has been so long and so vainly sought by the alchemist. This material is thus composed: Out of twenty-four parts equal in weight, there are sixteen of platinum, seven of copper, and one of pure zinc; this is to be covered with powdered charcoal, and placed in a crucible, on a strong fire, until the fusion has reduced the three into one mass, which will be the said counterfeit gold.—*Journal des Connaissances Usuelles.*

Prepared Ox Gall for taking out spots.—Boil together one quart of Ox Gall, and four ounces of alum. After several boilings, add four ounces of common salt. Let the liquor settle, and then decant and preserve it in well stoppered bottles. It may be made aromatic, by adding a little of the distilled spirits of lemon, which also augments the properties of the preparation.

One effect of Steam.—The Liverpool and Manchester steam-coaches have, we are told, driven fourteen horse coaches off the road. Each of the horse coaches employed twelve horses—there being three stages and a change of four horses each stage. The total horses employed by these coaches, was therefore 168. Now each horse consumes on an average, in pasture, hay and corn, annually, the produce of one and a half acres; the whole thus consumes the produce of 252 acres. Suppose, therefore, "every man had his acre," upon which to rear his family, which some politicians have deemed sufficient, the maintenance of 252 families is gained to the country by these steam coaches. The average number of families is six, that is, four children and father and mother. The sub-titence of 1512 individuals is thus attained.—*Calcutta Mercury.*

THE QUESTION AT ISSUE.—The National Intelligencer of Saturday says: "A letter from Milledgeville, of the 22d December, to a gentleman in this city, mentions that the Governor of Georgia had been that day served with an injunction from the Chief Justice of the United States, to stay the execution of Tassel, a Cherokee Indian, who had been tried and convicted under the law, and by a Court of the State of Georgia, for the murder of a Cherokee, in the Cherokee Territory, and sentenced to be hung on the 24th of December."

ARKANSAS DEC. 3.

THE OSAGES AND PAWNEES.—A gentleman who arrived here a few days ago, direct from Cantonment Gibson, informs us, that, just before he left, intelligence reached there of a bloody fight having taken place, a few days previous, high up the Arkansas, between two parties of Osages and Pawnees, in which the former were victorious, having killed 18 of their enemies and borne off their scalps in triumph. The Pawnees made an attack, in the first place, on a small party who were in advance of the main body of the Osages, and compelled them to retreat. They however soon rallied, pursued and overtook their enemies, whom they vanquished and compelled to retreat after a short but bloody contest, before the main body of the Osages came up. It is said to have been one of the most desperate and hard contested engagements that has ever been fought by these two tribes. The Osages fought with guns and the Pawnees with spears and battle axes. The loss of the Osages was 2 killed and 8 wounded. No prisoners were taken on either side.

The Bohn Upas Tree.—It is rather a singular phenomenon in the economy of nature, that the Island of Java should produce at the same time the *Mangrove*, the most mellow and luscious of fruits, and the deadly Upas, the most malignant of poisons. In the journal of a botanist, lately deceased, whom Napoleon sent to Java in 1810, to make collections of plants for the imperial garden at St. Cloud, we find the substance of the following facts, which we present to our readers. The Bohn Upas is situated in a valley watered by a rivulet, and encompassed by hills, at the distance of fourteen leagues from Batavia. The hills and mountains in its vicinity are entirely barren and denuded, as no verdure can vegetate where the breeze wafts the pestilential vapors that arise from the pestiferous gum of the Upas.—The French botanist, anxious on his return to France, to have been able to lay before the Emperor a correct description of the Java tree, made, at the risk of his life, a tour all round this dangerous spot, at about four leagues distant from its deleterious influence, and in every direction of his circuit, he found vegetation literally annihilated, and the aspect of the country the most dismal and dreary that could be imagined. Near the easiest ascent of one of the hills, about sixteen miles from the station of the tree, there resided, then, an old Malay priest, whose office it was to prepare for eternity the souls of those who, for different crimes, were sent to procure the poison, which is a commodity that yields the native government a considerable revenue.—The poison is a gum, which, like the camphor, issues from the bark. Malefactors under the sentence of death, are the only persons who are compelled to gather the deadly and baleful gum. The ministers of the native sovereign provide them with a tortoise shell box, in which they are to put the pestiferous gum. These devoted criminals then proceed to the house of the High Priest, where they remain until the wind blows in a favorable direction so as to bear the effluvia from them. As soon as the desired breeze arises, the priest prepares them for their approaching fate. At the moment of departure, the priests put on them a long leather cap, with two glasses before their eyes, which comes down to their breast. Thus equipped, they set out on a journey to that fatal "bourne" from which but few travellers return. The old ecclesiastic assured our traveller, that during a residence of thirty years on this thornyough of death, he had witnessed the departure to the Upas of more than eight hundred unhappy beings, out of whom not more than thirty ever returned. Those who escaped the dreadful influence of the Upas, described it as a middling sized tree, decorated with branches of the most vivid verdure. It broods sullenly over a rivulet, as a landmark of ve-

getation in the barren vale of the wilderness, over which it waves its poisoned foliage.

While our traveller remained in the island of Java, he witnessed the following horrid instance of the destructive power of the Upas poison. In February, 1810, he was present at the execution of twelve of the Javanese king's mistresses, who were convicted of being faithless to his bed.

The fair and interesting criminals were led into the great court of the palace of Sonora Charta, where a judge passed sentence of death on them. After going through many religious ceremonies, the executioner stripped their breasts, and then chaining each of the hapless victims to a post, he proceeded to make an incision on the bosom with a lancet poisoned with the Upas. The operation was performed on them all in the space of two minutes, and with such celerity did the poison destroy the vital principles, that these unfortunate women, the victims of a savage, were all dead in less than a quarter of an hour.

"Some hours after their death," says our traveller, "their bodies were filled with livid spots, their faces swelled, the color of their skin changed to a kind of blue, and their eyes were completely spotted with yellow hues."

We believe that medical men estimate the Upas as the most deadly of all vegetable poisons. In times of war it is the practice of the Malaysians to throw the Upas gum into the springs and rivulets in order to poison them. The other parts of the island of Java are remarkably healthy; prolific and rich in a soil that produces an abundance of the finest fruits—such as the cocoa, palm, shaddock, oranges, lemons, citrons, tamarinds, mangoes, pine-apples, bananas, sweet-soots, grapes, custard-apples, melons, pomegranates, figs, and the delicious mangosteen, esteemed the best fruit of the eastern tropics. The tree on which it grows is extremely beautiful, grows gayly arrayed like the orange tree, in the spangled vesture of fruit and flowers.

A CARD.

The subscriber gratefully acknowledges the donations bestowed upon him, with accustomed liberality, by the people of his charge, within a few days past.

The pecuniary assistance received is very considerable and opportune. But this is not the only benefit arising from the Donation Parties that he has had the happiness to greet at "his own hired house." Tokens of respect and undisputed evidence of friendship are thus given, and a more extended, intimate, and endeared acquaintance obtained by the successive friendly assemblage of the different classes of his hearers.

He hopes by increased affection, fidelity, and devotion to their best interests, to prove that he is not ungrateful for the favours received at their hands.

He would mention with pleasure, that several persons, who do not usually attend his ministry, favoured him with their presence and benefactions. At length may they "that son, and they that reap rejoice together" in that kingdom, to the glories and felicity of which those shall be welcomed, of whose liberality (forgotten to themselves, because no reliance is placed in it for acceptance with God) it shall be said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

GUSTAVUS F. DAVIS.

Hartford, Jan. 6, 1831.

CICERONEAN LYCEUM.

(Meeting on Monday Evening next, 10th inst.)

QUESTION FOR DISCUSSION.

Do Gold mines add to the wealth of the country in which they are situated?

NOTICE.

Subscribers for the Baptist Preacher, who received the numbers from this office, and who have not settled for the same, are requested to forward the balance due immediately.

MARRIED.

At East Haddam, Mr. Nathan F. Holmes, of Colchester, to Miss Sarah Stranahan, of the former place.

At Lyme, Mr. Wm. Brockway, to Mrs. Nancy T. Post.

DIED.

In this city, on Tuesday morning last, Miss Julia Ann Sargeant, aged 24, daughter of Mr. Jacob Sargeant.

At Manchester, Mr. Nathan West, aged 47.

At Marlborough, Miss Jerusha Gilbert, aged 20.

Mr. Sylvester C. Gilbert, aged 23. Mr. John Carter, aged 46.

In this city, on Thursday, the 30th ult. aged 25, Miss ALICE COGSWELL, daughter of the late Dr. Mason F. Cogswell.

She was deprived of hearing and speech, by the spotted fever, when between two and three years of age. In this affliction, God had designs of mercy, which the wonderful workings of his Providence, have since most clearly unfolded. She was to be an instrument of immense good to her companions in misfortune. Who could be better fitted than herself, to excite a deep and general interest in the Deaf and Dumb? Her intelligent features; her blooming face; her sprightly manners; her winning countenance; her tender age; her thirst for knowledge; her gratitude for kindness; her self-deprivation—all these plead for herself, and for others in the same condition, with an eloquence that was irresistible. Who could be better fitted than her father, to project, and carry into effect, some plan for their relief? His education; his character, both private and professional; his extensive influence; his ardent benevolence; his persevering zeal—these marked him as the very person, in whose family such an affliction should fall, in order to make it the most source of blessings to himself and to thousands. And most patiently, nay even cheerfully, did both he and his daughter submit to this trial, deeming it a happiness and a privilege to suffer that other sufferers might be relieved.

Such was the origin of the American Asylum for the education of the Deaf and Dumb in this city, and such the instrumentalities which the deceased had in its establishment. She lived to participate largely of its benefits, and to furnish, in the development of her fine mind and amiable feelings, one of the most striking specimens of what can be accomplished in the education of the Deaf and Dumb.

Her intelligence; her command of language, and the ease with which she communicated her ideas; her affable and elegant deportment; her cheerfulness; her dutifulness and affection in the more endearing relations of life; her lively interest in her fellow sufferers; her general kindness and good will; made her peculiar misfortune almost, if not quite, forgotten, and shed around her character a loveliness well befitting the daughter, the sister, and the friend.

What a privilege, that she was taught the truths of the Gospel!

What a striking illustration does her case afford, of the importance of teaching these afflicted in the Deaf and Dumb!

Her intimate friends, for a long time past, have noticed the increasing interest which she has taken in the concerns of her soul, and that, in her life and conversation, she had begun to exhibit "the peaceable fruits of righteousness." Jesus Christ, we would humbly hope, as she often did during her last sickness, was truly the object of her ardent faith and love. His name would arrest her attention, and appease her bodily sufferings, when nothing expressed her entire reliance; and with Him, and her deceased parent, we indulge the consoling belief, her Spirit is now united in the mansions of eternal rest.

While in health, she often said, that she could not survive her return. The event has too sadly proved the truth of her parents' fears. The cold earth has but just covered the remains of a beloved daughter, and her repose beneath at his side!

Let not their friends mourn without hope.—"Blessed are the dead which die in the Lord." The mysteries of Providence, however dark and mysterious, shall all yet be solved, and prove that God is good, and that he ordereth all things in infinite mercy for those who love him.—*Conn. Obs.*

POETRY.

The following is a translation from an ancient Spanish Poem, which, says the Edinburgh Review, is surpassed by nothing with which we are acquainted in the Spanish language, except the Odes of Lewis de Leon.

Oh! let the soul its slumbers break,
Arouse its senses and awake,
To see how soon
Life, like its glories, glides away,
And the stern footsteps of decay
Come stealing on.

And while we view the rolling tide,
Down which our flowing minutes glide,
Away so fast,
Let us the present hour employ,
And deem each future dream a joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
To-morrow than to-day,
Our lives like hasting streams must be,
That into one gulphing sea,
Are doomed to fall—
The sea of death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lovely tide,
Alike the riv'lets lowly glide,
To that and wave;
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place!
Life is the running of the race,
And death the goal;
There, all those glittering toys are brought,
That path alone, of all unthought,
Is found of all.

Say, then, how poor and little worth
Are all those glittering toys of earth,
That lure us here!
Dreams of sleep that death must break,
Alas! before it bids us wake,
We disappear!

Long e'er the lamp of death can blight,
The cheek's pure glow of red and white,
Has passed away;
Youth smiled and all was heavenly fair;
Age came and laid his finger there,
And where are they?

Where is the strength that scorn'd decay,
The step that roll'd so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows wearisome and wo,
When age comes on.

From the Education Reporter.
TEACH PUPILS TO THINK.

Among the errors in the plan of instruction pursued in many of our Academies and other schools of the same class, the two following are of no small importance; viz. exclusive cultivation of memory, to the neglect of the reasoning powers, and implicit reliance (required or at least encouraged by the instructor,) on the opinion of the authors studied in the school. I do not say that students educated under such instruction never learn to exercise their reasoning powers. There are minds that will think originally, place them where you will. But a system thus defective will not furnish the opportunities, which ought to be furnished, for exercising the reasoning powers and arousing the mind to vigorous and systematic action. The evils attendant upon the unequalled balanced state of the mental powers, which result from this erroneous course, are numerous. The mind becomes an "intellectual lumber-garret," filled with materials, which it has not the skill to arrange or the power to use to advantage. It loses all inclination for original independent effort, and is content to pass on through life, following the course of the strongest current, without once inquiring towards what point that current is tending. Such is the tendency of this course, though various circumstances often prevent it from being fully exhibited.

The instructor who wishes to do his duty, will not be satisfied with merely allowing his pupils to think for themselves. He will be continually endeavoring to bring new subjects of inquiry before them, to rouse them up to powerful exertion of their own faculties, and to lead them into new and interesting fields of contemplation. The world is full of subjects of thought. To these he will endeavor to draw their attention, and he will find himself richly rewarded by witnessing the expanding faculties and growing mental strength of his pupils. He will wish them to regard him as a friend, who is to assist them in making discoveries in the fields of science, not as a dictator, who is to compel them to adopt his thoughts, and follow his example, whether right or wrong.

For several years, during which I have been an instructor, I have made these principles the basis of my system. Perhaps it may not be wholly useless to state the manner, in which they have been applied. I have not generally allowed reciting by printed questions, being convinced that such a course is far from favorable to mental discipline. I greatly doubt the utility of the pamphlets of printed questions on Rhetoric, Philosophy, &c. which are so common in many of our schools. If the student is allowed to depend wholly on them, they are, to him, worse than useless. They may perhaps be of some use to the instructor, but even to him they present a strong temptation to relax his own exertions and content himself with the materials thus furnished to his hands, instead of seeking in his own mind for the means of developing youthful intellect. I think it very important to ask many questions, the answer to which will be found, not in the words of the book, but in the inferences, which a thinking mind is capable of drawing from them.—When a question is answered, if it admits of the least doubt, before expressing my own opinion, I call for that of the class, requesting each member to express his assent or dissent by a sign previously understood. If there is any difference of opinion, individuals on opposite sides of the question are successively called upon, to give reasons for their respective opinions. This leads to a free discussion, sometimes of considerable length; but the interest excited, and the mental effort called forth, show that the time is well employed. I do not require long lessons, but make them

of such a length, that they can be thoroughly examined. I endeavor to make it distinctly understood, that I consider it a better proof of talent to be able clearly to prove and explain one general principle, than to repeat a dozen pages verbatim.

I have found it highly useful to furnish students with written questions, involving the principles of the sciences to which they are attending; and so constructed, that, in order to be able to answer them, the student must not only remember, but must understand the principles. To these questions I require written answers, with demonstrations, or explanations, as the case may require. If any one finds himself unable to answer the questions presented to him, and applies to me for assistance, I do not tell him directly, but ask questions, till he is led to find the principle himself.

But what have been the effects of this system? They may be stated in a few words. The students have been anxious to attend the recitations, and have found their interest in their lessons increased; and those, who perhaps had committed half the book to memory before, have found a new and interesting field for research and inquiry opened to them by this mode of instruction. In short, if an instructor wishes to make his instructions interesting to his pupils, let him teach them to think.

Perhaps it may be thought, that a system which teaches youth no longer to regard their books as infallible and their teachers as oracles, will tend to diminish that respect, which students ought to feel for their instructor. But I am convinced, that if the teacher is worthy of respect, it will not. The student who sees his instructor able to answer objections, and prove the truth of principles by logical reasoning, will be far more likely to respect him, than if the only evidence admitted in the case was "ipse dixit." I know that this course puts the qualifications of teachers to the test, and the sooner they are put to it the better. Then, and not till then, shall we be delivered from those teachers, who cannot answer a question, because they have "left their books at College."

A TEACHER.

HUMAN DEPRAVITY.

We need not recur to ages past for evidence of human depravity; the painful proof is ever before our eyes; we meet it constantly in our intercourse with our fellow-men. What do the deceptions and frauds so frequently witnessed in the commerce of men with each other, and by which multitudes are injured, and even ruined in their estates, prove? They prove human depravity. The same is proved by the lying, and slander, and back-biting, and tale-bearing so common in society, and so destructive of social enjoyment. Mingle in society, and your ears are often assailed with oaths, and curses, and blasphemies—every one of them painfully illustrating the depraved and ruined character of man. Look at the awful profanation of the Sabbath, in disregard of the solemn command of Jehovah, to "remember the Sabbath day to keep it holy;" and here again we behold striking evidences of man's depravity, and alienation from God. On every steamboat moving upon our waters on this sacred day, freighted with worldly and pleasure-seeking mortals, may be seen, written in broad capitals, HUMAN DEPRAVITY. The same is inscribed on all public and private vehicles, used in violating the Sabbath; and on every field, and shop, and dwelling where this day is profaned by secular business. And it is written on the forehead of every stroller in our streets and elsewhere, on this holy day. If men had the fear of God before their eyes they would not act thus; and were they not depraved, they would reverence God supremely.

Behold the multitude of human beings, who are impairing reason and destroying health, usefulness, reputation, property, peace of families, and life, by intemperance; and here again you may see abundant evidence of human depravity. Look at the numerous dram shops in our cities, towns, and villages, which, for the sake of gain, afford the means, and hold out temptations to this destroying sin—they are so many monuments of human depravity. Read the accounts weekly, and almost daily published, of forgeries, and thefts, and robberies, and murders, and then say, is not human nature depraved; and that to a dreadful degree?

Pass through the land, and survey our numerous prisons.—Every one of these is a monument of human depravity; for if man were not depraved, there would be no need of such places of punishment or confinement. The watchmen who patrol the streets of our cities and towns, and the very locks and bolts on our doors—all prove human depravity; for there would be no need of these, if men were upright and pure.

I might proceed multiplying facts in proof of human depravity. But it must be unnecessary. Every person must be convinced that man is a corrupt being; and that many have gone to dreadful enormities. This native depravity is the source of all the numerous evils which distress mankind. It is the source of the wretchedness which exists in society. It makes the individual unhappy in whose heart it reigns; it keeps him a stranger to all the enjoyments of religion; it brings upon him much positive misery in this world; it often leads him to do much injury to others; disturbing and sometimes destroying their happiness; and while it continues to reign, it seals him up under the curse of God; and should he die in this state, he must be completely, unspeakably, and for ever miserable.

THE REMEDY.

The word of God, revealed by Christ, the great prophet of his Church, is, in the hands of the Divine Spirit, the grand remedy for the moral maladies of our world, which we have so much cause to deplore; and it is the only remedy. The fountain is bitter, and bitterness; and the streams which issue from it will also be bitter and poisonous, until the fountain be made good. And the Holy Spirit only will ever make this bitter fountain sweet, or change

the depraved heart; and this he does through the instrumentality of the word of Christ.

Nothing else will ever work an effectual change. Philosophy will not do it. It was for ages tried, and men grew worse and worse. Education which rejects the truths of the Bible will not do it. This also has frequently been tried by men who have presumed to be wiser than God; but it has uniformly failed. Human laws will not do it. They may, and in a measure do, restrain wicked men, and prevent many overt acts of wickedness; but they do not correct the depravity of the heart; and men who are disposed to do wickedly, whenever a temptation is presented, and they have the prospect of eluding detection, will be likely to act out their depravity. Punishment will not do it. The inmates of our penitentiaries, instead of being reformed by their sufferings, when they have finished their term of confinement, often return to society more hardened in depravity, and prepared for increased atrocities.

We have heard of a great moral change having taken place, and still in progress, in the state prison of Connecticut. But if it is genuine, and this time must test, it has been effected, not by punishment, but avowedly by the Bible, read, and preached, and explained, and enforced, accompanied with the special operations of the Holy Spirit.

Partial reformations may, and doubtless sometimes do, take place, in individuals, under the influence of some affliction, and from other causes, without the instrumentality of the truths of the Bible. But these reformations are seldom permanent; the subjects of them, generally, soon relapse into their former habits; and they never produce holy action. Depravity still reigns in the heart.

The word of God, accompanied by the power of the Holy Spirit, is the only effectual remedy for human depravity; and this has effected great moral changes. Many facts might be adduced in support of this position. At the first introduction of the Gospel, notwithstanding the multitudes who rejected it, the general change in favor of morality was very great. The same was true in regard to the countries in which the principles of the Reformation were promulgated and generally received. And in the present day, very great changes for the better have been made and are making, in society, at missionary stations in pagan countries. This is the case in the Sandwich and Society Islands; in Ceylon; and among the Hottentots in South Africa.

Farther, the power of the word of Christ to correct human depravity may be seen from a comparison of the state of society in general, in places in Christian lands where the stated and faithful preaching of the Gospel, and other means of acquaintance with the word of Christ, are enjoyed, with places where these means are not enjoyed, or only occasionally. And farther, the same is proved by the great and total changes, which we have seen this word, accompanied by the power of the Holy Spirit, produce in individuals. We have seen it make the drunkard sober; the profane swearer fear an oath; the covetous man liberal; the fretful patient; the quarrelsome and revengeful mild; the vindictive forgiving; and the fraudulent honest. We have seen it restore peace and prosperity to suffering families; and we have seen it restore to the fond embraces of parents, a prodigal son, over whom they had often wept with almost hopeless anxiety.

Thus the word of Christ, contained in the Scriptures, through the power of the Holy Spirit accompanying it, has effected numerous and great changes for the better, in individuals, neighborhoods, and nations. It has effectually corrected human depravity; and it is the only thing that will do it. Both the Scriptures and the history of the world abundantly prove this position.

We ought therefore highly to prize the Bible. It contains the only remedy that has ever yet been found, or that ever will be found, to cleanse depraved man from his pollutions, and heal his moral diseases. It is the only thing which will allay and remove the vicious fever of his mind; restore him to righteousness, to his God, and to happiness; and fit him for heaven hereafter. And it is the only thing which will effectually meliorate the condition of society, and remove the evils which disturb its peace.

Let the Bible, therefore, be put into the hands of every family. Let competent and faithful ministers of the gospel be stationed in every part of the land, to proclaim, illustrate, and enforce the truths of the Bible. Let the dissemination of religious tracts on important truths of the Bible be generally encouraged. Let means of education be provided for the ignorant and destitute; and in every school let the principles of the Bible be taught and inculcated. Let Sabbath Schools be every where established and patronized; and teachers be faithful to the pupils committed to their charge. Let parents and heads of families be faithful in the religious education of their children and household. Let every thing in society which turns men away from the instructions of the word of Christ, and prejudices and hardens them against them, be discountenanced. And let all these means be used with a sense of dependence on the Holy Spirit to give them efficiency, and with prayer for his influences to accompany them. Such a course will meliorate the character and condition of society, and correct the moral evils we deplore; and this alone will do it. Every friend of man, therefore—every friend to the peace, order, and happiness of society, will be an efficient friend to institutions for inculcating and diffusing a knowledge of the word of Christ: while, on the other hand, the man who would hinder the influence of Gospel principles, is alike the enemy of his country and his God.—*M^r Dowell in National Preacher.*

Religion, like its votaries, while it exists on earth, must have a body as well as a soul. A religion purely spiritual, might suit a being as pure, but men are compound animals; and the body too often lords it over the mind.

From the Youth's Magazine.

HAPPY DEATH OF SARAH ANN MURPHY.
A Scholar in the Sabbath School.
When infant voices sound His praise
And dying, shout the Saviour's name,
Shall we not thus record the grace,
And give the glory to the Lamb.

Early in the month of October, 1830, Sarah Ann Murphy departed this life, being then 10 years of age. A frail and delicate constitution with other circumstances, had prevented her from attending the means of instruction, which many other little children enjoy, and she had not therefore learned to read well. These obstacles being in some degree removed, she had for the last four months become a member of the Female Sabbath School attached to the first Baptist church, meeting in Second street in this city. During that period her behaviour was satisfactory and an unusual solemnity was observed to pervade her countenance. About two weeks before her decease, she was arrested by sudden and severe illness, which like the blasts of winter beating on the tender plant speedily prostrated her in the dust of Death; separated the immortal spirit from its tenement of clay, and hastened her on to the possession of unceasing joy.

We feel justified in these remarks, by the solemn and interesting expressions of the dying child, as witnessed by all about her. When first taken ill, she said to her mother, *I shall die, and go to God.* Her mother alarmed at the expressions and manner of the child, replied, *Why do you talk so? She repeated, I shall indeed, mother, for God has told me so; for Jesus says, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven.*

With much earnestness and solemnity she exhorted her brothers and sisters not to lie, or steal, or say bad words, or be wicked, saying, if you do, God will not take you to heaven; and one of her brothers she entreated to be kind to his widowed mother. Her head was much disordered, but at every lucid interval, she would repeat with great fervour, the Lord's prayer, and some of the sweet hymns she had committed to memory at Sunday school, such as, "Jesus, lover of my soul;" and entreated those about her, to sing and pray. In an ecstasy of soul, she would often exclaim, "Sweet Jesus come, Oh come, quick and take me. Save, Jesus, O save me."

The little well known verse, "Now I lay me down to sleep," &c. was often repeated by her, with affecting earnestness. At one time while her kind physician was dressing the blister on her head, she was repeating the Lord's prayer with such calmness and sweet composure, as caused him to exclaim, "what an interesting child."

A short time before she closed her eyes on earth and all its vanities, she seemed to have had a foretaste of the joys to come, for she exclaimed with rapture, "Heaven is a glorious place, O what a glorious place is Heaven, and now I am going there, and my dear mother and grandmother will meet me there,"—thus, from this scene of sorrow and suffering, she passed, with a smiling countenance, to the full enjoyment of the glory which just began to burst on her enraptured vision.

Dear children of the Sabbath school, what does this Providence say to you? Does it not invite your earnest attention to the interests of your immortal soul? O will you not seek Jesus while he may be found, and thus secure a portion in that "glorious Heaven" where your little schoolmate is now enjoying pure and unceasing felicity. O will you not give your hearts to Him who gave his life to redeem sinners from destruction? Or will you reject His merciful invitations, and sink in endless ruin and despair? Let me entreat you to turn unto the Lord, that you may live.

To the Teachers of the Sabbath School, we would say be diligent in the discharge of your duties; let no opportunity pass unimproved, but strive to impress on the young and tender mind, the important realities of eternal truth, let them see by your affectionate solicitude, that you prize their precious souls, and are seeking to win them to Christ: do not confine your labours to the hours of instruction on the Sabbath, but follow them into their private walks through life, and by your good example and holy conversation, lead them into the paths of piety and peace; and oh, be careful to watch around their dying bed, for then you will often meet, (as in the present instance,) a full reward for all your labours: may a tender plant, nurtured in a Sabbath school, has been removed to the Paradise above, there to flourish in immortal bloom. Many more are but just springing into existence, and much care and prudence is requisite to cherish and improve them: take courage, seek the wisdom that is from above, be faithful unto death, and you shall receive the crown of life, which is the prayer of your

SUPERINTENDENT.

READING.

It has been said that every thing in a minister's study should have a reference to the word of God. Through whatever fields of science or of literature he may rove, he should come back with superior relish to the Bible. The same advice should be given to the young Christian. In the varied regions of philosophy and taste he is permitted to rove; but the Bible should be his richest banquet. Make it a rule always to prefer it. If at the hours of devotion you are strongly drawn towards some new and interesting religious publication; if you are tempted to omit, for this, the regular study of the Scriptures, regard it as a temptation, and resist it accordingly. You recollect the resolution of the pious martyr, to which I have alluded. He never would allow himself to peruse a book one moment after he felt it gaining a preference to his Bible. As long as he could turn to his Bible with a superior relish, so long he would continue reading, and no longer. Go thou and do likewise. If you commence with this resolution, you will find the advantages of it in your daily experience. The

word of God will grow constantly in your estimation, and you will be ready to exclaim with David, "O how I love thy law! It is sweeter to my taste than honey, and the honey comb."

My own experience convinces me that the oftener and the more diligently you peruse the Scriptures, the more beautiful they will appear, and the less relish you will have for light and superficial reading. There is in an intimate, in a daily conversation with the Scriptures something sanctifying, something ennobling. A satisfaction is felt in perusing them which no human composition can excite. You feel as if you were conversing with God and angels. You breathe a heavenly atmosphere. The soul is bathed in celestial waters. It imbues a sweetness and composure which shed over it unearthly attractions.

To this fountain of life and light let us then daily resort. Here is the healing influence.—Here is the pool of Bethesda. Here abound consolation for the afflicted. Here hope dwells to cheer and to guide. Bind this precious volume about your neck. Write it on the tablets of your heart. It will prove your shield in conflict, your guide in perplexity, your solace in adversity. When "death shall be swallowed up in victory," if it have been faithfully studied in this life, it will afford themes for heavenly contemplation through eternity.—*Dr. Alexander.*

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Having said thus much of what we intend to do, we beg leave to refer our readers to what we have done, in the contents of the present number.

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Dec. 11.

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